

American Presbyterian.

THURSDAY, NOVEMBER 15, 1866.

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OUR SUBSCRIBERS and friends may be gratified to learn that satisfactory arrangements, in regard to the AMERICAN PRESBYTERIAN, have been concluded with the Executors of M. W. Baldwin. The paper will consequently be conducted as heretofore; the patronage and encouragement of friends being solicited for its continued prosperity.

THANKSGIVING.

PROCLAMATION BY THE GOVERNOR.
In the name and by the authority of the Commonwealth of Pennsylvania, Andrew G. Curtin, Governor of the said Commonwealth,

A PROCLAMATION:

Whereas, it hath been the good and worthy custom of the Commonwealth to set apart, annually, a day for the special acknowledgment of the goodness of the Almighty, and for expressing, by the whole people, at one time, and with a common voice, the thanks and praise which throughout the year are springing from the hearts of men; therefore, I, Andrew G. Curtin, Governor of the Commonwealth of Pennsylvania, do, by this my Proclamation, recommend that the good people of the Commonwealth observe Thursday, the 29th day of November next, as a day of Thanksgiving and Prayer, and do then assemble in their respective churches and places of worship, and make their humble thank-offering to Almighty God for all His blessings during the past year. For the abundant gathered fruits of the earth; for the thus far continued activity of industry; for the general preservation of health; and especially for that in His divine mercy he hath stayed the threatened pestilence. And, moreover, that they do beseech Him to continue unto us all His blessings, and to confirm the hearts of the people of these United States, that by the lawful force of their will, deeds of good justice, wisdom and mercy may be done.

Given under my hand and the Great Seal of the State, at Harrisburg, this 29th day of October, in the year of our Lord one thousand eight hundred and sixty-six, and of the Commonwealth the ninety-first.

By the Governor: ELI SLIFER,
Secretary of the Commonwealth.

INAUGURATION OF THE NATIONAL ORPHANS' HOMESTEAD.

The inauguration services will take place at Gettysburg, on Tuesday next, November 20th, at one o'clock P. M.: Bishop Simpson, President of the Association; General O. O. Howard, Rev. Dr. Reed and others, are expected to participate in the services. Leave West Philadelphia at 2.30 P. M. on Monday, go via Columbia, and remain at York over night. Leave Baltimore by the morning train, N. C. R. W. on Tuesday.

YOUNG MEN'S CHRISTIAN ASSOCIATION OF PHILADELPHIA.

This Association is giving happy indications of new vigor. A course of free lectures on miscellaneous subjects has been instituted for Friday nights, in the hall of their building, 1210 Chestnut, which have been well attended, and promise the best results in drawing in young men and furnishing them with rational amusement. That on Friday last, was by Prof. Booth, on glassmaking in ancient and modern times, and was full of interest and instructiveness. Classes for instruction in French, German, Latin and Greek, in Music and Eloquence, under competent instructors, with Lyceum Debates, use of Library and Reading-room, form some of the attractions to young men, which it is intended to make still more efficient by enlarging the building at an early day. A handsome monthly Bulletin entitled "Our Young Men," is issued, giving full information of the movements and plans of the organization.

Their anniversary services will be held in the Academy of Music this evening, when addresses are expected from Rev. Dr. Clark, of Albany, Bishop Simpson, D. L. Moody, Esq., of Chicago, Gen. Howard and others.

SABBATH-SCHOOL CONVENTIONS.

These meetings, both State and county, have, for the last few years, been rising in interest, and have seldom failed in making their impress upon the character of the schools whose officers and teachers have taken an interest in them. Generally they have been conducted much upon the plan of ordinary teachers' institutes, substituting only the religious for the secular education. Teachers have contributed suggestions from the storehouse of their experience;

committees have prepared papers on special topics; the first class of talent has been enlisted for lectures and addresses, and statistics of various kinds have been gathered, showing the results of past labors. We notice in the last *Evangelist* the account of such a convention, recently held in Mount Sterling, Ill., where a decided advance was made upon the character of these meetings, bringing the *immediate fruit* object more distinctly into the field; with what results, the following paragraphs will show:—

"Our young people and children, pupils in our schools, soon begin to share in the interest excited by the topic. [How can we so teach as most effectually to lead our youth to Christ?] as they evinced by rising in considerable numbers for prayer, when an opportunity was given. At the close of our last session, the question was asked, How many of those present would like to meet tomorrow morning at eight o'clock for prayer? In answer, almost the entire audience rose to their feet instantly, and thence originated a series of three daily meetings—one for prayer and conference, at 8 A. M., another at 6 P. M., for the young people, and the third for preaching at night, which continued for seven weeks without intermission. These were truly *union meetings*, embracing Presbyterians, O. S. and N. S., Methodists, and Baptists. The results have been most happy in strengthening the bonds of Christian fellowship, in showing that they can all work together in the vineyard of the Lord, and rejoice together in souls renewed and sins forgiven."

"How many were converted, time alone will determine. A few weeks ago eight young persons were received into the First and four into the Second Presbyterian churches. Others will doubtless avail themselves of a future opportunity to unite with these or other churches of the place. And another most gratifying result is, that quite a number of our noble young men have found both the will and the ability to pray, and speak appropriately for Christ in public. And then to think of all this as resulting, by the blessing of God, from a simple Sabbath-school Convention! Is not the Church advancing?"

CHRISTIAN CATHOLICITY.—At a meeting of the *Convention of the Christian Union*, a Brooklyn association of ministers and churches of various denominations, having for its chief object city evangelization, Rev. Mr. Thrall, rector of the Church of the Messiah, (Protestant Episcopal), offered the following resolution:—

"Resolved, That the apostolical arrangement of the Church in the City—that is, the Church in any particular place, as composed of the true believers of all societies and names residing in such locality, an arrangement which has been overlaid and hidden from view by our denominational wants—should, at least in its spiritual bearings, be re-established among us. And while we would not interfere with existing sectarian governments or ecclesiastical functions, or infringe upon the prerogatives or discipline of any Synods, Conferences, Conventions, or Conventions, we yet declare, in our solemn conviction, that all Evangelical Christians living in one neighborhood should consider themselves to be compacted into one *Scriptural Christian Church*, and should make their oneness and brotherhood manifest to the world around by their fellowship in labor, their reciprocal services, their mutual recognition, and their unfathomed love."

The resolution was discussed and postponed to the next meeting, three months hence. A monthly union prayer-meeting of all denominations was resolved upon.

GOD'S WORK IN CALIFORNIA.—We have before noticed the unusual religious movements in San Francisco. The evangelical pastors and churches have seemed impressed with the expectation of some great manifestation of God's saving power, and have, in mutual counsel and prayer, been preparing the way. Rev. A. B. Earle, the evangelist whose labors in and around Boston last winter and spring were so signally blessed, was invited to come to their aid. He has arrived at San Francisco, and concerning his first Sabbath's work, October 13th, the *Pacific* gives the following account:—

We witnessed a great, wonderful sight on Sabbath afternoon, especially evening. Platt's Hall was full to hear Mr. Earle at 7 P. M., and the Union Hall, on Howard street, was crowded to its utmost extension at night for the same purpose. The impression made by the evening discourse, on the "Unpardonable Sin," was very excellent. It was a new thing to see well nigh the entire audience—numbering at least three thousand—arise, and thus express their purpose to cherish the influences of the Divine Spirit.

HONOR IN BUSINESS.—We see it stated that Cyrus W. Field, Esq., lately addressed a letter to every one of his creditors who suffered by his failure some six years ago; requesting a statement of the amount compromised, adding accruing interest, and as fast as these claims have been presented they have been paid. The whole amount will be about \$200,000. Mr. Field's profits from the Atlantic cable, since its successful operation, have enabled him thus to square outstanding accounts with old friends. Mr. Field adds to his other excellent qualities that of Christian, and for the honor of the profession, we rejoice in the opportunity of making so noble a record.

THE AMERICAN BOARD IN THE FRENCH EXPOSITION.—The A. B. C. F. M. has, with great labor, gathered from its missions a large collection of books and other articles, to take a place in the approaching French Exposition, as illustrative of the growth and progress of the American missionary work. We are sorry to see, in this connection, the account of a singular selfishness on the part of the Government agent. It is said that he has promptly refused to accord to the Board the privilege of free transportation provided by the Government for articles from this country designed for exhibition.

OUR ROCHESTER CORRESPONDENT.

REV. AUGUSTUS WALKER'S DEATH.

The news of the death of this admirable missionary of the American Board, is received with exceeding pain by some in this region. He was here two years ago, with Rev. H. H. Jessup, of Syria, and attended several missionary meetings. At Auburn, especially, we remember of his speaking of his "field," about as large as the State of Connecticut, with its one hundred and seventeen villages, about one-third of them open to receive the truth, and its 400,000 inhabitants needing the Gospel just as much as we ourselves.

His home was in Diarbeker, on the Tigris, about four days' journey from any other missionary. There he has labored for years alone, in a city of 40,000 inhabitants, where he has been stoned again and again as he has passed along its streets. Wicked young men, "sons of Belial," have chased him and hurled heavy stones, as big as one's fist, at his head; but an unseen hand protected him, and spared him to fall by that fearful scourge, the cholera.

He was warned of his danger by the missionaries at Kharpoat. As the pestilence was prevailing at Diarbeker, they begged him to come to them. He could not bear to leave his work. Removing his family to a little village only some two or three miles out of the city, he hoped for safety, while he should still be looking after the schools, superintending the press, and preaching the Gospel to those who had so much need of it. The result was different from what he anticipated, controlled by Him whose thoughts are not as our thoughts.

Mr. Walker made a delightful impression on all who met him here, as a man of fine culture, a devoted Christian, and a model missionary. He was doing a grand work for the Master, and is called early to his glorious reward.

THE MONTHLY CONCERT.

Some of our pastors are a little troubled to know when to hold the monthly concert; and some are troubled to get any at all. When the attendance on Monday evenings began to decline, many changed to Sunday evening with manifest advantage. They secured larger numbers, larger collections and increased interest. But when preaching became so common on Sunday evening, instead of the afternoon, the monthly concert was in many cases crowded out and dropped; while in others, it takes the place, once a month, of a sermon, on Sunday evening.

Rev. Dr. Curtis, of Elmira, manages it in this way. He prepares himself for it, as for a discourse; he gives missionary lectures, for which he enjoys the advantage of having visited many of our missionary stations in the East. He can speak from personal observation, especially of various parts of the Turkish Empire. He saw the missionaries and the people, and learned many things not easily obtained in books. These add much to the interest of his lectures.

Rev. W. A. Niles, of Corning, adopts a similar plan in his church. He is giving courses of lectures on the various missions, and is interesting his people much in these themes. He gets out a large congregation, and makes a success of the monthly concert. The sermon is not missed, because he gives his people an equivalent, and so the congregation is kept up, and all seems to work well.

Three, at least, of the churches in this city, hold the monthly concert on Wednesday evenings—on the evening of the Wednesday succeeding the first Monday of each month. It takes the place of the weekly lecture or prayer-meeting. This is thought, on the whole, to be a better arrangement than to try to displace a sermon, once a month, on Sunday evening, or to get the people to attend on Monday evening. We have so many meetings, of one sort or another, each week, that the latter is found to be almost impracticable; but it works well on Wednesday evening; generally well attended and interesting. Perhaps some churches where the monthly concert has virtually died out, might revive it by thus putting it in place of the weekly lecture, or weekly prayer-meeting. Is this too much for the interests of missions? Would it not be time well spent?

COURSE OF SERMONS.

Rev. Dr. Campbell, of the Central Church in this city, has been preaching a brief course of sermons, on Sunday evenings, to young people. He has not made an attempt to get up anything particularly new, or strikingly original; he has not lost himself, nor bewildered his people, by strange speculations; it was not a sensational course; but he has presented much precious truth in a plain, practical and pleasant way, to which a large congregation has listened with real interest and profit. It is pleasant to see the great galleries of his church filled, evening after evening, by young people; enough to make a good-sized audience in almost any village church, without counting the people in the body of the house. It is a "great congregation," and continues to be blessed as it was under the happy administration of its former pastor, Rev. Dr. Ellinwood.

HAMILTON COLLEGE.

The Board of Trustees of Hamilton College had a special meeting in Utica this week, and elected a President. The vote

was unanimous, and the lot fell upon Prof. Samuel Gilman Brown, D.D., of Dartmouth College. Prof. Brown is believed to be the right man for that important place. He is well known to be a man of superior culture, and a successful teacher. He has long been connected with college-life, and brings a rich experience to aid him in the high responsibilities which he is expected to assume. GENESEE.

ROCHESTER, Nov. 10, 1866.

OUR CHICAGO CORRESPONDENT.

SYNOD OF PEORIA.

"Where is it?" This is a question not unfamiliar to the lips of some in the Eastern States, whose geographical and denominational studies might be advantageously extended. To tell the truth, the name is not as suggestive of locality as a better one, such as "Northern Illinois," would be. Peoria is, indeed, the centre of the world to several thousand people. "Do you not believe it?" said one of our Western orators to his constituency; "Then see how nicely the sky is tucked in all round." But, however central Peoria may be to the world, it is on the edge of the Synod which bears its name. Chicago is on the opposite edge, but its well-known modesty will not permit it to advance a claim to a title which really belongs to the whole of the northern half of the State. Describe a triangle having Chicago at its eastern, Galena at its western, and Peoria at its southern point, and you include a wide area, which, while it covers the most of the Synod of Peoria, leaves some of its most important churches "out in the cold."

Its recent meeting was held at Galesburg, one of the towns outside the triangle. The proceedings of that meeting have not been reported in the PRESBYTERIAN, nor, indeed, are they especially noteworthy, except so far as they revealed a high degree of prosperity among our churches, an admirable devotional spirit, and an ardent loyalty to our Church and country. The number of revivals reported was unusually large. The action taken respecting Home Missions and Church Extension was decided, almost enthusiastic. You have already noticed the dedication of the spacious and beautiful house of worship erected by the Second Church—a service which fitly followed the pleasant meetings which were held within its walls.

I will only add that, among the most pleasant features of the session was the interchange of fraternal greetings between us and the representatives of the "other branch" sent to us by the Synod of Chicago, O. S. Whether or not the question of an organic union between the two branches is likely to have a speedy settlement, the increase of fraternal feeling is manifest. A practical unity is a necessary antecedent, if not a sure prophecy of the organic. I have had occasion to notice that some, who have not heretofore been favorable to an actual union, are coming into that condition of mind in which a somewhat eminent clergyman was once supposed to be, when moving, in an ecclesiastical meeting, that a disputed question be referred to a committee to be so composed that half should be on one side and half on the other,—it was instantly proposed that he be that committee.

Y. M. C. ASSOCIATION.

Appropos of union, I am happy to refer to a delightful meeting held here last evening under the auspices of the Young Men's Christian Association of this city. It was held in one of the dining-rooms of the Sherman House. The pastors of all evangelical denominations were guests. Of course, as the meeting was held around the "mahogany," its earlier exercises were pleasant to the fleshly tabernacle. Its later ones furnished the feast of reason and the flow of soul. For the time, all ecclesiastical bounds were lost to sight. A Presbyterian was not discoverably different from a Methodist opposite. There was social open communion between Baptists and Congregationalists. All sang to and with each other in spiritual songs, and when warm religious feeling was expressed by the speakers, no one thought a hearty Amen an impertinence.

The object of the meeting was to draw the tide of general Christian feeling into one channel, and it was fully realized. That there was a secondary purpose, to stir anew the sympathies of the churches for the Association, is doubtless true. The Association is accomplishing a noble work in Chicago. Ever seeking to act as an auxiliary, not a rival, to the Church, it has done what the Church could not do, and much also which the Church might have done, but has not. For many years, it has conducted a daily prayer-meeting at its rooms, and no similar prayer-meeting, except that of New York, has been more signally blessed. It has annually disbursed thousands of dollars for the relief of the poor; it is, in fact, the great agency through which this work is carried on in this city. It has furnished hundreds of men and women with employment. It has distributed tracts and religious newspapers without number. Its members have been instrumental in the promotion of revivals throughout the Northwest. It labors as earnestly for the promotion of the spiritual as of the temporal well-being of all whom it can reach. It carries the loaf in one hand and the Gospel in the other. During the prevalence of the cholera, a few weeks since, its members were among the most fearless and active of the good Samaritans—and during the war, its frequent

and self-sacrificing ministrations were enjoyed by hundreds of our soldiers.

The rooms it has occupied have long been too small, and its most recent enterprise is the erection of a large and convenient building for the forwarding of its benevolent purposes. This building, when completed, will cost about \$225,000. It is to be erected upon the joint-stock principle. Subscriptions have been obtained, and scrip bearing six per cent interest, has been issued to the subscribers. It is now estimated that the offices, stores, and rooms in the building not needed by the Association, will rent for at least \$35,000 per annum, so that almost immediately after the occupancy of the building a fund will be created by which the scrip can be purchased from the subscribers.

Thus, in a few years, the building will be owned by the Association, whose revenue from rents alone will be from \$30,000 to \$50,000, all of which will be expended as "the Lord's money," for the benefit of his creatures. The plan is worthy of attention from similar associations in other cities. Almost no pecuniary sacrifice is required in carrying it out, and a revenue is created on business principles which may be used for untold good. Let no one fear the power of such an organization thus furnished, so long as it is controlled by the Spirit of Christ.

It is remarkable that in this community so widely represented as worldly—in this city whose temper is misrepresented by its opera house lottery—the Young Men's Christian Association should be able to do so easily what the Young Men's Literary Association have been unable to accomplish. The inference is not that there is no literary taste in Chicago, but that the enterprise of the city is to no small degree in Christian hands. Let this be known as widely as its Opera House Scheme has been trumpeted; and let it be known that this enterprise is to result in permanent success while our opera house seeks for bidders all over the land.

NEWS FROM THE CHURCHES.

A former statement made in your columns respecting the First Congregational Church in Joliet proves to be unfounded. That church still retains its connection with the Presbytery, without thought of disturbing its relations thereto. The new Presbyterian church has become connected with the same Presbytery and has recently called a pastor. Rev. Mr. Smith, late of the Salem Congregational church in South Chicago, is now supplying our church at Hyde Park, the pastor being still disabled by illness. The Olivet Church is engaged in completing its new and beautiful house of worship, and is yet without a pastor. Rev. A. Eddy having taken charge of the Ninth Church, formed a few months since at Oakland or "Clearville." The edifice of the Eighth Church is rapidly approaching completion. It will cost about \$18,000 and will be the most commodious and attractive church in the section of the city which it graces.

The Seventh Church is remodeling and improving its house of worship. It has extended a call to Rev. Mr. Larrimore, its present minister. It has also assumed the charge of one of our most flourishing mission schools—the Foster Mission, formerly under the care of the First Church, by whom the mission was established and its chapel erected. This chapel being on the edge of the field occupied by the Seventh Church, it was given into their charge at their urgent request. The former teachers in the school have organized a large adult Bible-class at the First Church. This class already numbers about one hundred members, and promises to be a powerful centre of influence. The new chapel of the First Church is enclosed, and when finished, will furnish unsurpassed facilities for the conduct of a large home school, and thus, it is hoped, contribute materially to the usefulness of the church.

The church at Lake Forest is enlarging its house of worship. This beautiful town furnishes almost the only example to be found in this vicinity, of a wealthy village with only one church organization, and without a single "whiskey shop" within its limits. The new church at Evanston will soon have its edifice ready for dedication. Though so strictly independent in its organization, its pastor, with full consent of its members, has joined the Presbytery of Chicago. Rev. E. J. Stewart, recently of Schoolcraft, Mich., has taken charge of our church at Kendall.

The pulpits of the Congregational churches in Chicago are now all ably filled. Rev. C. D. Helmer, of the Plymouth Church, Milwaukee, has been called by the Union Park Church. Rev. Lewis Matson, of Madison, Wisconsin, succeeds Rev. Dr. Kitchell in the Plymouth Church here. Rev. Mr. Gulliver is making a fine record for himself and for the Master in the New England Church, whose house of worship, when finished, will be one of the finest in the city. WABASH.

CHICAGO, Nov. 7, 1866.

A CANDIDATE'S BID FOR THE IRISH INTEREST.—John W. Forney's Press of last Friday morning says:—"The Pa-pacy ranks among the oldest sovereignties of the world, dating from the first century of the Christian era."

A United States Company has got consent from the Emperor of China to lay a cable to connect with the Western Union Extension Company's lines on the north to Shanghai.

News of our Churches.

THE PRESBYTERY OF DUBUQUE.—This Presbytery met at Janesville, Tuesday evening, Oct. 16.

As the new Presbyterian Church was not quite finished, our Methodist Episcopal brethren kindly permitted us to use their house of worship.

Rev. Nelson C. Robinson was chosen Moderator; Rev. David Blakely Temporary Clerk.

The Church of Rossville, recently organized under the labors of Rev. Jeremiah Woodruff, was received under the care of Presbytery.

Three ministers were also added to our number. Rev. Calvin Carriel was received by letter from the Oskaloosa Presbytery, (Cumberland Presbytery); Rev. Jeremiah Woodruff, by letter from the Presbytery of Rochester, and Mr. German H. Chatterton, a licentiate of the Presbytery of Cayuga, was by letter received under the care of this Presbytery. After a thorough and highly satisfactory examination, he was ordained as an Evangelist.

Rev. Albert True preached the ordination sermon. The Moderator proposed the constitutional questions, and led in the ordaining prayer. Rev. Jeremiah Woodruff delivered a solemn charge to the Evangelist.

The Janesville Church are very much encouraged, having secured the services of Mr. Chatterton, and having their new house of worship almost ready for dedication.

With these additions, the Presbytery of Dubuque now numbers fourteen ministers, one licentiate, one candidate, and fifteen churches. Of these ministers, four are without charge. Many more laborers are needed in the important field without the bounds of this Presbytery.

STEPHEN PHELPS, Stated Clerk.

SYNOD OF MISSOURI.—This Synod held its Annual Meeting in Lawrence, Kansas, commencing on Thursday, 1½ P. M., Oct. 11, and continuing until Thursday, 11½ A. M., October 16.

There were present seven ministers and seven elders from the Presbytery of Kansas; five ministers and two elders from the Presbytery of Lexington; two ministers from the newly reconstructed Presbytery of Osage; and five ministers from the Presbytery of St. Louis. The brethren of the Presbytery of Northern Missouri, (i. e., N. E. Missouri), are so remote from the place of meeting, it is not strange that none of them were able to attend. No brethren are more strongly attached to the Synod or more faithful to the principles of our Church than they.

We found our Lawrence congregation under the pastoral care of Rev. G. F. Chapin, worshipping in a neat and commodious chapel, built of stone, the upper story of which was intended for a school-room, but is at present occupied as a parsonage. Providential circumstances having rendered it impracticable to use it as intended, it is found remarkably convenient and suitable for the residence of the pastor's family. Query: Might not a similar arrangement be economically made in some other places where, for the present, the people are unable to provide separate buildings for worship and the residence of the pastor?

Lawrence has been restored from the desolation inflicted on it by Quantrell, and is said to be three times as large as it was before the massacre. The burnt buildings are replaced, and the material losses are repaired, but the hearts of many bereaved ones still bleed, and "the mourners go about the streets." We found the hospitality of the Lawrence people abundant and generous, and we certainly had a good time with them. They turned out well to our evening meetings and to the meetings on the Sabbath.

There was preaching on Thursday evening, from Paul's resolution to "know nothing, save Jesus Christ, and Him crucified," on Friday evening, addresses on Home Missions, by men who know what Home Missionary work and trials are; on Saturday evening, a spirited discussion of Education for the ministry, in which the ideas of early parental consecration and home training were honored and magnified; on Sabbath evening, we discussed "the relations of Western Missions to Foreign Missions;" and on Monday evening we had a forcible and earnest address on the subject of temperance from Rev. F. Starr. The Tuesday morning session was mostly occupied with devotional exercises and fraternal intercourse, in which some very affecting reminiscences were brought forward. There are two members of our Synod (Rev. E. Wright and Rev. F. Starr) who labored on the border of Missouri, when Kansas was Indian Territory. The former told us of having exchanged pulpits with a *Foreign Missionary* in Kansas, and the latter told of preaching where the city of Leavenworth now is, with its twenty-four thousand people, in a tavern, the only one then standing there, the bottles of liquor being removed from the counter for him to use it as a pulpit.

We were especially thankful to welcome back our Presbytery of Osage. It has only three ministers as yet. One of these, Rev. A. G. Taylor, was on that field in former times. He continued with his brethren after they withdrew from us, until he found them going into the "Southern Confederacy," when he drew back, and applied by letter for admission into our Presbytery of St. Louis. He was cordially received, and has con-